

A
DECLARATION
OF THE
ARMY
OF
ENGLAND,

Upon their March into

SCOTLAND.

*Signed in the Name, and by the Appointment
of His Excellency the Lord General Crom-
wel, and His Council of Officers.*

JO: RUSHWORTH Secr^r

*London, Printed by Edward Husband and John Field,
Printers to the Parliament of England.*

July 19. 1650.



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*To all that are Saints, and Partakers of
the Faith of Gods Elect in Scotland.*



WE the Army of *England*, do from the bottom of our Hearts wish like *Mercy* and *Truth*, *Light* and *Liberty* with our selves, from God our Father, and our Lord Jesus Christ.

Although we have no cause to doubt, but that the Declaration of the Parliament of the Commonwealth of *England*, bearing date the 26 of *June*, 1650. and published, to manifest to the World the Justice and Necessity of sending their Army into *Scotland*, may satisfie all impartial and uninterested men in all the Nations round about us (the matters of Fact therein contained being true, and the Conclusions made from thence, and the Resolutions thereupon taken, agreeable to the Principles of Religion, Nature and Nations) and therefore it may seem to some, if not improper, yet superfluous, for us their Army to say any more: Yet however, out

of our tenderness towards you, whom we look upon as our Brethren, and our desire to make a distinction and separation of you from the rest, as who through the cunning practises of some wicked and designing men, byassed by particular Interests, or for want of a true and right Information, and Representation of the great and wonderful Transactions wrought amongst us, and brought to pass by the meer finger of our God, may possibly be scandalized at some late actions in *England*, and thereby be involved in that common Cause, so much from Heaven declared against, by blasting all persons and parties that at any time, in the least, under what pretence or disguise soever engaged therein, and so with them to become partakers of their Miseries.

We have therefore thought fit to speak to some particulars, and that as in the presence of the Lord (to whose Grace, and in the dread of whose Name we do most humbly Appeal, and who (should we come to a day of Engagement) will be a sore Witness against us, if we utter these things in hypocrisie, and not out of bowels of love, to perswade the Hearts and Consciences of those that are godly in *Scotland*) that so they may be withdrawn from partaking in the sin and punishment of evil doers; or that, at least, we might exonerate our selves before God and Man, do Remonstrate as followeth:

And for as much as we believe many godly people in *Scotland* are not satisfied with the proceedings of this Nation concerning the death of the late King, the rejection of his Issue, the change of the Government, and several actions conversant thereabout. Although
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it cannot be supposed that we shall in this Paper meet with all Objections that may be made, (these very particulars alone requiring more lines then we intend in the whole) Yet we briefly say, That we were ingaged in a War with the said King, for the Defence of our Religion and Liberties; and how many times Propositions for a safe and well-grounded Peace were offered to him, and how often he refused to consent thereto, you well know, which according to humane accompt he might have closed with, had not the righteous God, who knoweth the deceitful heart of man, and is the preserver of Mankind, (especially of his people) in his secret judgement, denyed him a heart to ascent thereto. By which Refusals he made it appear, That nothing less would satisfie, then to have it in his own power to destroy Religion and Liberties, the subversion whereof he had so often attempted: That He was a man guilty of more Innocent Blood in *England*, *Ireland* and *Scotland*, even of those he ought to have preserved, as a Father his Children, then any of his predecessors, or (we think) then any History mentioneth, the guilt whereof he brought upon his Family by solemn Appeals to God: That the Son did tread in the Fathers steps, and pursue his Designs, destructive to Religion and Liberty: That a Party in Parliament, false to God and to their trust, were willing, and did endeavor to betray the Cause into the late Kings hands: That a remaining party, desiring to be true to God, and to the People that intrusted them, (out of Integrity of Heart, and fearing that the high Displeasure of God would fall upon them if they had not done it) did bring to Justice and cause to be executed,

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the said King; did reject the Person now with you, did lay aside the House of Lords, (an Estate not representing the People, nor trusted with their Liberties, yet at that time very forward to give up the Peoples Rights, and obstruct what might save them, and always apt enough to joyn with Kingly Interest against the Peoples Liberties, whereof we wish you have not like sad experience) and did, for the good of the people, resolve the Government into a Commonwealth. And having done all this, that they are not accountable to any other Nation, is sufficient to say to you, except it be to excite you to rejoyce in this wonderful work of God, and to be thankful to him for so much Deliverance as you have thereby, and leave the rest to the *State of England*, to whom it doth onely and properly belong, who have manifested their regular proceedings therein, according to the true and equitable intent of the constitution of *England*, and the Representors of the people in Parliament, in their severall and respective Declarations, if they be looked into, to which we refer you. Besides, it is worthy consideration, with how many Providences this *Series* of Action hath bin blest, which would require a Volumn to recount.

If Treaties be urged against us, It is easie to say by whom they were broken, and how eminently, even by the then full Authority of the Parliament of *Scotland*, and the Invasion by Duke *Hamilton*, and yet that not the first breach neither. And if it be said, That hath been protested against, and revoked since; We ask, Doth that make up the breach, so as to challenge *England* still upon Agreements and Articles; you know, as to Right it doth not, except you suppose that *Eng-*
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land made their bargain so, That *Scotland* might break, and *England* remain bound; whereas it is a known Law of Nations, That in the breach of the League by the one party, the other is no longer obliged.

If the Covenant be alleaged against us, this may be said by us with honesty and clearness, Religion having therein the first place; civil Liberties the next, the Kings Interest and constitution of Parliament the last, and these with subordination one to another: The Covenant tyed us to preserve Religion and Liberty, as the ends of it, even when these were inconsistent with the preservation of the Kings Interest, and the frame of Parliament; because when the means and the end cannot both be enjoyed together, the end is to be preferred before the means. Now that there was a real inconsistency between the end and the means, and that the lesser did fight against the greater, is your own judgement, who in a Book of yours, called, *A necessary and seasonable Testimony against Toleration*, say thus of the two Houses, pag. 12. *And doubtless, the Lord is highly displeased with their Proceedings in the Treaty at Newport, in reference to Religion and Covenant; concerning which, they accepted of such Concessions from His Majesty, as being acquiesced in, were dangerous and destructive to both.* Had we not then appeared against these Concessions, and likewise against those of both Houses who acquiesced in them, had not Religion and Liberty both been destroyed? which now by the blessing of God are preserved. And if that action concerning the Parliament deserve a Charge, ye least of all from your selves, who when you saw the Parliament which sent Duke *Hamilton* with

with an Army into *England*, proceed in ways destructive to Religion and Liberty; you countenanced and acted with those that rose up for publique Safety, though contrary to Acts of Parliament, and called a new one, excluding whom you thought fit; all which was done by vertue and authority from the Committee of Estates then sitting at *Edenburgh*, which indeed was no Committee (if you respect formalities) (the breach whereof you so often charge upon us) being constituted of such persons, as by Act of the foregoing Parliament, had not legal right to sit or act therein; they not having taken the Oath (for faithful discharge of the Trust reposed in them, in reference to the late Engagement against *England*) enjoined by that Parliament to be taken by every Member of the Committee at his first sitting, or else to have no place or vote therein, as is fully set down in the Commission for the constituting of that Committee of Estates. We could more particularly set forth how the Committee of Estates there sitting, according to the literal sence of the aforementioned Commission, was broken and driven away, by that force raised and acted by you as aforesaid: but we spare, not seeking to justify our actions by yours, but to shew, that you have done the same things for preservation of Religion and Liberty, which you so highly charge as evil upon us. And therefore, we further desire you seriously to consider, That the inconsistency of our Religion and Liberties, with the Kings Interest and former constitution of Parliament, did not arise from our jealousies or pretences, but from the hardness of the Kings heart, and the backsliding of the greater part of those

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that were intrusted in the Parliament, by their acquiescing in those Concessions, and endeavoring immediately to bring in the King upon them. We therefore reckon it no breach, but a Religious keeping of the Covenant according to the equity thereof; when our Parliament for Religion and Liberties sake, and the Interest of the People, did remove the King and Kingship: As also we assert our selves *Keepers of the Covenant*, when the competition hath been between the form and substance, if we have altered some forms of the Government in part, for the substance sake.

As for the Presbyterial, or any other form of Church Government, they are not by the Covenant to be imposed by force; yet we do, and are ready to embrace so much as doth or shall be made appear to us to be according to the Word of God. Are we to be dealt withal as Enemies, because we come not to your way? Is all Religion wrapt up in that, or any one Form? Doth that name, or thing, give the difference between those that are the Members of Christ, and those that are not? We think not so. We say, Faith working by love, is the true Character of a Christian; and, God is our witness, in whomsoever we see any thing of Christ to be, there we reckon our duty to love, waiting for a more plentiful effusion of the Spirit of God to make all those Christians, who by the malice of the World are diversified, and by their own carnal mindedness do diversifie themselves by several Names of Reproach, to be of one heart and one minde, worshipping God with one consent. We are desirous, That those who are for the Presbyterial Government, should have all freedom to enjoy it; and are perswaded, That if it

be so much of God, as some affirm, if God be trusted with his own means, which is his Word powerfully and effectually preached, without a too busie meddling with, or engaging the Authorities of the World, it is able to accomplish his good pleasure upon the mindes of men, to produce and establish his purposes in the World, concerning the Government of his Church. And as for the Blasphemies and Heresies wherewith some Statists amongst you have labored to brand us; We can say, That we do own those sound Grounds and Principles of the Christian Religion, preached and held by the generality of godly Ministers and Christians of these later times; abhorring from our hearts, and being ready to bear our witness against any detestable Blasphemies and Heresies lately broken out amongst us; we have already punished some amongst us for Blasphemy, and are further ready to do it; but how uningeniously we have been dealt with by some amongst you, and of our own Countrymen, in heaping Calumnies upon our heads, to render us vile and odious to our Brethren, yea and the whole world, we leave to God to judge, who will, we trust, in due time make these things manifest. But were Presbytery thus to be contested for, and that in upholding it, all Religion did, and would flourish; yet, how improbable it is, That the course taken by those in Authority with you, will produce the things you desire (to say no more) let your own experiences a little minde you.

What pretenders were some Lords and other persons in the North of *Ireland*, whilst they mingled the Presbyterian with the Kingly Interest; and the Ministers

nisters by their preaching, seduced the people from their Obedience to *England*, under the same pretence: But no sooner had those persons got the power into their own hands, but they shook off the Ministers, by threatnings, causing some of them to quit the country, and in general, discouraging the exercise of the Government there, declaring plainly by their actions, that it was but a device to draw on the Royal Interest; and those very persons that did get power into their hands under those pretences, immediately joyned with *Owen Roe O'Neal*, and those bloody Irish Rebels upon the Kingly Interest. It will not be unfit to mind you also, how the Nobility and some of the Ministers of *Scotland*, Preaching, and crying up a War against *England*, under pretence of the Covenant, did thereby lay the foundation to *Duke Hamiltons* getting the command of that Army: And over numbring them in Parliament, power and friends, and by the advantage of Malignants, thrust all that you could call the good party, out of Power and Authority, himself getting the command of that Army into *England*, and leaving his Brother and other Kindred in power in *Scotland*: Thus upon the same ground and pretence, to carry on the Kingly Interest, have you been twice deceived; and now he is brought in among you, who hath turned every stone, and cryed all Friends and Allies in Foreign parts, and sowed commotions at home by his wicked and Malignant Instruments, commissioned *Rupert*, the *French*, and all that Pyratyckal Generation, who do spoil, take, plunder and destroy our Ships and Trade at Sea, and all to the end he might destroy the people of God, and the peace of the Three Nations: And now

being by his Mother, and the Popish Interests abroad councelled thereto, hath made a compliance with you, as his last refuge, who, even whilest he was treating with you, had his heart set upon *Montross* and his Accomplices (writing Letters, and sending particular Orders to him) and upon his Popish Army in *Ireland*, to whom he had given Commissions, and whom he still owned as his faithful Subjects, notwithstanding all the Innocent Blood by them shed; and would never be induced to comply, or close with the Covenant and Presbytery, till utterly disappointed of all those his Malignant and Popish hopes and confidences.

Is there not now just cause for all good men, with you, to fear, that one so bred, so engaged and interested, and meerly in such a way coming in to you, doth but watch his opportunity (to speak nothing of the weight of the Blood of Saints under the Altar, crying still for Vengeance upon him and that Family) till by his influence upon your Army (which you know how composed) he may gain his ends upon you; and how likewise the generality of the people of *Scotland* are affected, is not unworthy of your most serious consideration, nor of a friendly intimation from us.

But that which most awakens us, is, That notwithstanding all this, and all the wrongs done to *England* from *Scotland*, they refuse to do us right; so that what wrongs soever we have, or shall sustain, must be without remedy, and we also without security for the future; as is sufficiently expostulated in the Parliament of *Englands* Declaration aforementioned, and the seeds laid of a perpetual War, by taking our grand Enemy into your Bosoms, and your Engagement to
Him,

Him, in the late Treaty with Him, to restore Him to the possession of *England* and *Ireland*; and therefore we call Heaven and Earth to witness, Whether or no, we have not cause to defend our selves by hindring the present power of *Scotland*, from taking their time and advantage to impose thus upon us: And whether they have now any just reason to wonder at the approach of an Army to their borders, and the taking some of their Ships by ours; yea, whether our coming into *Scotland* with an Army, upon so clear a ground, be any other, then a just and necessary defence of our selves, for preservation of those Rights and Liberties, which divine Providence hath through the expence of so much blood and treasure given us, and those amongst you have engaged, they will if they can wrest from us, unless it must be taken for granted, That the Parliament of *England* ought to sit still and be silent, whilst their ruine is contrived, their Friends and Brethren destroyed by Sea and Land, whom in Conscience and Duty, both before God and Man, they ought to preserve.

And now we come to speak to all those who are within the compass of the Title of this Declaration, That we undertake this business in the fear of God, with bowels full of love, yea, full of pity to the Inhabitants of the Country; and if it shall please God to make *Scotland* sensible of the wrongs done to us, and to give to the Commonwealth of *England* a satisfying security against future injuries, we shall rejoyce. But if that may not be obtained, we shall desire such as fear God, not to joyn or have to do with those who are the Authors and Actors of so much evil and mischief against their Neighbors. And we dare say, to the praise
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of God, That that which moves us to this great undertaking, is not any reliance upon the arm of flesh, or being lifted up with the remembrance of former successes, or the desire of accomplishing any designs of our own that we have forelaid, but the full assurance we have that our cause is just and righteous in the sight of God, looking at the precedent changes, and the successes that have produced them, not as the work of the policy or strength of man, but as the eminent actings of the Providence and Power of God, to bring forth his good will and pleasure, concerning the things which he hath determined in the world. And we are confident, that as he hath hitherto gloriously appeared, so he will still, bearing witness to the righteousness of this Cause, in great mercy and pity of the infirmities and failings of us his poor Creatures. And we do most humbly implore his divine Majesty to give a merciful testimony, whether the actings of divers men amongst you have not proceeded from worldly interests, together with the rancor and bitterness of their spirits, who we fear through envy at Instruments, have refused to acknowledge his hand and goodness in the accomplishment of these great changes; and whether ours have not come from the simplicity of our and other his poor servants hearts, who we trust, have desired (though in the midst of manifold weaknesses) to follow him in integrity, through difficult paths, having nothing but danger and ruine appearing to the flesh, and little to encourage us, saving those signal manifestations of his presence in those high acts of his Providence, and the fear of his Name, lest he going before, we should not follow.

And this we can further adde, That nothing is so predominant within (next to our duty to God, nor to betray

betray a cause, to which he hath so much witnessed) as the love we have towards those that fear God there, who may possibly suffer through their own mistakes, or our disability to distinguish in a common calamity, of which Christian love, we hope we gave some proof and testimony, when we were last in *Scotland* with this Army; and were by God made instrumental, to break the power of those that then oppressed the Godly Party there, and were then ready at their desire to do every thing on their behalf, which might put them into the seat of Authority and Power, whose consciences knows this is true, and for which, this late Act of Engagement to their new King against *England*, is no good requital, nor their heaping upon us the reproach of a Sectarian Army, a Christian dealing; all which we do with comfort commend to God, and can notwithstanding all this, say, By the Grace of God, we can forgive and forget those things, and can, and do desire of God, that the precious in *Scotland*, may be separated from the vile, which is the end of this our Paper. And to the truth of this, let the God of Heaven in his great mercy, pardoning our weaknesses, judge of us, when we come to meet our Enemies in the field; if through the perverseness of any in Authority with you, God shall please to order the decision of this Controversie by the Sword, which we from our hearts, beseech the Lord to avert, and to give you the like Christian and Brotherly affection towards us, which we by Gods grace bear towards you.

*Signed in the name, and by the appointment of
his Excellency the Lord General Cromwel,
and his Council of Officers.*

Joh. Rushworth, *Secretary.*

